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FOR THE

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

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THE MISSIONARY LINK

VOL. XLVII. MAY, 1916 No. 5

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

China's National Evangelistic Secretary.—The China Continuation Committee has appointed the Rev. A. L. Warnshuis as National Evangelistic Secretary. This contribution to general missionary work is made by the Board of Foreign Missions of the Reformed Church in America. The Board, in accordance with a wish expressed by the Committee, not only generously released one of its missionaries for the work, but will continue, through one of its members, to support Mr. Warnshuis. Mr. Warnshuis now gives his whole time to the work of the Continuation Committee, thus being at the service of all missions. One of the problems to which the National Secretary is now directing his attention is that of evangelistic literature, for which there is such vast need and opportunity in the China of to-day.

An Indigenous Church in China.—According to an editorial in *The Chinese Recorder,* an indigenous Christian church in China is developing well at the present time. An effect of the European war, felt in some places, has been the reduction of the foreign staff and, in some instances, the lessening of financial support; while the results have been the forcing forward of the problem of self-support. The work of one mission in and around Hong Kong has been put entirely under Chinese control. In some cases medical work has had to be left to Chinese doctors through the absence of the foreign medical missionary. The editorial goes on to say:

"There is developing also a deeper understanding of the true meaning of Christianity, as it is seen that Western civilization and Christianity are not as inseparable as some had thought. One correspondent says that in the past the appeal of Christianity was based on what Christianity has done for the West; the appeal is now more directly based on what Christianity can do for the soul."

In the Y. M. C. A. the national secretarial leadership is, for the first time, in the hands of the Chinese. The National Committee, most of whose members are Chinese, is now authorized to hold property wherever desirable for the local Associations, whether purchased by funds raised locally or secured from abroad. These and other indications show that the Association is making marked progress towards making itself indigenous in China.

The Need of Religion as a Part of Education.—Sir Harcourt Butler, Lieutenant-Governor of Burma, said, in a recent address: "I myself am convinced that no system of instruction for the young is even tolerable which does not contain at any rate some form of religious instruction." On this the *Christian College Magazine* comments: "The finest form of education is character, and the most powerful influence in the building up of character is that which comes through pure and lofty religious teaching."

Compulsory Education in Japan.—*The Christian,* in commenting upon the immense effect that the system of compulsory education is having in Japan, gives the following interesting figures:

"Among 10,813 young men examined (for military service), there were only three among those mentally and physically sound who could not read and write. Of the rest, thirty-nine were graduates of universities, sixty-three graduates of higher schools, 404 graduates of middle schools, while 5,250 had passed through the higher elementary schools and 5,048 had finished the elementary course. The only exceptions were five mutes, two blind persons and two idiots. These remarkable results are declared to be due to the late Dr. David Murray, American adviser to the Minister of Education from 1873 to 1879, who established the public school system of Japan on American models."

PUPILS IN INDIA

IN EASTERN LANDS.

INDIA—CAWNPORE

TWO NEW PUPILS

By CLARA M. BEACH

"MISS Sahib Ji!"

This is the way one says "good-morning" to a lady in far-away India. The words arrested my attention one day not long ago as I sat in a Mohammedan house with one of our faithful zenana workers. The voice was followed by the pushing ajar of the rough, wooden door, and there stood the teacher of one of the little day schools for non-Christian children, located in the vicinity, and behind her I saw one of the strangest sights I have ever witnessed in all my twenty years of service in India. It was an Indian woman wearing an old-fashioned sun-hat, long coat, and with an independent air, differing very much from the usual modest, retiring mien of the native women. When I addressed her she answered in fairly good English. And now for my story—what brought her there and the outcome of the visit.

It was over a year ago that the zenana worker who was with me at this time found out and told me of this district as a place where a school was very greatly needed. Just two months ago we were able to open the school, and since then it has been shedding its beams abroad in the neighborhood. A month later one of my helpers, who gives the weekly examination in this school, came to speak to me about a young girl named Mercy, who, with her tiny brother, was in grave danger through the moral unfitness of the mother to act as their guardian. This worker longed to give these little ones the protection of our Merriman School. The little Mercy, especially, seemed to need our help, for she had reached the age of twelve or thirteen and was attractive. The mother was approached, and to my great delight she asked me, when I visited the neighborhood, if her children might not be placed in our school. I asked her to bring her children and come with me to consult with Miss Webb that very day at half-after-two.

Imagine my surprise when she consulted a wrist watch! And imagine how I prayed that she might really come and not withdraw from the engagement. At the appointed time great was my joy to see her sitting in the front of the schoolroom. After I had given the Bible lesson in the little day school, she and the two children, the assistant and myself, all clambered into my wagon, and away we started for the mission home. On the way I questioned her, and learned that she had married a government pensioner, and that she herself was a traveling show woman, which means, in India, that she performed in very low vaudeville.

We found Miss Webb and talked matters over, and the mother agreed to pay full fees for her children in advance and to furnish their clothing. This pleased us very much, but we were a little disheartened to learn that the children had previously been in two different schools — Roman Catholic ones — in other places. The outlook was discouraging; they might not stay! The whole party went on to the Mary A. Merriman School, where Mercy seemed willing and glad to stay, but the boy was taken away with his mother. All this in an afternoon, and before nightfall the girl was called away too!

However, we did not lose hope, and will you believe it—both children returned and are now with us, board and tuition all paid, and very happy with their new friends. When the mother brought Mercy that first afternoon she was not very *clean,* but she returned to us beautifully washed and tidy.

Can you imagine the difference our school will make in the lives of these little children? There is so much to be eradicated—deceit, craftiness, falsehood, low ideals—before their lives can become true and pure. Will not you who read this pray that these children may be allowed to remain long enough for the Christian influence to reach their hearts, and that they may early accept Christ as their Saviour?

IN THE MARY A. MERRIMAN SCHOOL, CAWNPORE

THE CHRISTIAN ENDEAVOR SOCIETY

By FRANCES WEBB

WE are trying hard to be the very best society possible, and I want to tell you some of the things we are doing. Just like the grown-up Christian Endeavor Societies everywhere, we children are organized, and are divided into various committees, each with its special work to do.

The Visiting Committee *loves* its work! I have told you before how the government presented our school with fifty packages of flower seeds this year, so we have yards and yards of marguerites, sweet alyssum, cosmos, poppies, hollyhocks, candy-tuft, mignonette, corn flowers, dwarf phlox, larkspurs, sweet sultans, and other darling flowers. Several of the girls have each a rose-bush, and in order that the Visiting Committee might have even more roses to distribute, our teachers lately bought a dozen new rose bushes—Jacqueminot, Pride of Waltham, Cloth of Gold and Black Prince. Early in the morning some little voice will pipe out: "Please, may we take some flowers to the old lady across the street?"

Another little voice will say: "May Munnie, Sona and I take ours to the hospital?"

The garden is composed of many little beds owned by many little girls, and nearly all the flowers are carried by their proud and happy owners to those who have none.

Sometimes, when one of our girls is confined to the school hospital, not *very* ill and with nothing contagious, she makes chains out of fancy colored papers, that have been sent us for schoolroom decorations, or cuts out pictures and mounts them in brown paper scrapbooks, for the Visiting Committee to take to some other sick child. This Committee distributes something else, something even lovelier than the flowers, scrap-books and bright smiles it carries about, for its members sit down and tell Bible stories and other pretty little stories they have read in some much-prized book. There is a Mission Hospital here in Cawnpore, and sometimes when there have been girls among the patients who were depressed and lonely, the Hospital has requested visits from our girls.

And now I must tell you of another Committee. Alas! will you believe it? *Sometimes some of our children are naughty!* So we have a Discipline Committee. The members of this committee are called Judges. If a girl is lazy, or untruthful, or disobedient, she is reported to the Judges, who discuss and decide what her punishment should be. You see it is a form of self-government. In addition to the punishment the Judges always give the little culprit some appropriate Bible verse, bearing on her sin, to memorize!

We have a Prayer Committee, too. They pray regularly for their school, for missions, for the friends in far-away America, who support our school, for world-peace, and for many other things.

Just at present, because our girls are British subjects, there is also a St. John's Ambulance Committee. Every fortnight the St. John's Ambulance Association send us a bundle of materials, and our girls, under the direction of this committee, make them up into useful articles for the soldiers in hospital.

Last summer the Christian Endeavor Secretary for India came and gave us a talk, and said we ought to have special committees for special needs. After he had gone our President suggested that we should have a "Clean Without and Clean Within" Committee, to help the new girls and the little ones to keep a neat and tidy appearance, and to think pure thoughts and speak only nice sweet words.

We have a Social Committee which takes very great interest in promoting basketball, badminton, and other outdoor games.

Our girls are truly interested in the salvation of India. To-day is a great bathing-day (a Hindi ceremony), and some of our girls went out early in the morning before school to sell little copies of the Gospel among the Hindus.

We should love to have suggestions from the friends at home for the development and improvement of our little Christian Endeavor Society. We should also be very glad to receive clippings from missionary magazines that will stimulate the children's interest in foreign missionary work.

Good News from the Fatehpur Medical Work

"WE have had the joy of leading another high caste woman up for baptism, a particularly bright girl who came in for an operation on her knee. She had not been able to walk for seven years, and on Christmas day, by laying her hand on Dr. Mackenzie's shoulder, was able to walk forward in church for her baptism. The following day she, with another of our patients, and with our cook, and one other, joined the church. The "one other" was a Christian boy, *Kindar,* eighteen years of age. He came first to Dr. McKenzie in Cawnpore, a little Brahmin lad of ten years. Still another lad, who with his mother was reached and baptised last year, through the hospital work, joined the church. A number of other patients have lately shown special interest in the Gospel.

In January we had in the Lily Lytle Broadwell Hospital the largest number of new in-patients we have yet had in one month—sixty. In the same month we had one hundred two office-patients, and three hundred ninety-nine in the Memorial Dispensary. The number of patients who come to the village dispensaries is also increasing."

THE CHINA MAIL

From Dr. Clara Whitmore, of Margaret Williamson Hospital

"The children in our neighborhood Sunday School are delighted with the pretty cards from America, and used ones (if clean and fresh) are just as acceptable as new. They seem eager for this bit of brightness, and we are so anxious to have the children come, even if at first they attend only in order to receive cards. When we get a picture of the school, I will send one, for I am sure you will like to see it, even if you cannot see the dirt nor their very bright eyes. These little Chinese children are all so bright and keen, and so brown, too. Dr. Wood has charge of them and they love her so dearly, you should see how they gather round her in the street or anywhere else, whenever she happens to stop in their vicinity. "Wo Esung! We Esung!" gets to be a very familiar greeting. I am *We Esung* and Dr. Wood is *Wo Esung.* At first I could not understand why I could not keep my own name in China, but since beginning to study I realize that our sounds are just as difficult to them as theirs are to us. *"L,"* and *"R,"* seem almost impossible for them to pronounce. The Chinese language has "the hundred surnames," and we are all put into one of the one hundred families. The Chinese word for "people" is simply made up of two words, meaning "hundred" and "surname."

I am enjoying the language study very much, but oh, the conceit, the monumental conceit it would take to enable one to imagine one could really *learn* Chinese! I am faithfully studying but I feel sure that among themselves, my gray cells are registering protests. But I pretend never to hear them, and gray cells are very much like people, after a night's rest they are willing to live and work another day.

Yesterday Miss Hall, Miss Abbey and I went for a walk in the "native city" and there is where one sees the real Chinese. Among them all, the Cantonese people from southern China, seem peculiarly interesting. Always, until quite recently, these Cantonese have quite

monopolized every form of trade and affairs with "foreigners" (i. e. Occidentals), simply because up to fifteen years ago the Chinese of other provinces were afraid to deal with "foreign devils." The Cantonese people love their own commodities, so that vast amounts are brought from the south to Shanghai. Two things they especially like are ginger and onions. Their eating-houses are the "Chop-Suey" houses of America, and are seen everywhere here. They are skilled workmen, and from their ranks come the engineers, silversmiths, carpenters, and machinists. Although they are very poorly supplied with school facilities here in Shanghai, these Cantonese look after their children with great care, never allowing them to go out alone to earn money unless forced by painful necessity to do so. Of the possible one million and a half Chinese in Shanghai, the census reports between sixty and seventy thousand Cantonese, and for this great number there are only two primary schools. The girls' education especially is sadly neglected."

Miss Abbey, of Bridgman School, writes: "You would have enjoyed our Teachers' Meeting this afternoon. (This is a meeting for the young Chinese teachers.) It was the last of our Hygiene and Sanitation series, being a "first-aid-to-the-injured" variety. We drowned, caught fire, broke our arms, had nose-bleeds, etc., all quickly done and as quickly healed. The young teachers entered into it with much excitement and interest. Our next meeting will launch us into the teaching of arithmetic to first and second grades.

The subject of temperance is being pushed here these days, and this week a doctor from the medical faculty of St. John's is to give the girls a talk on the effects of alcohol on the body. Our Y. W. C. A. of the school is to issue a little Bulletin (in Chinese) containing school news and a few contributions from pupils and teachers. This will be sent to as many of the "old girls" as possible, and each will be accompanied by a personal note inviting them to come back and visit the school, and with a request for any help they can give us in finding out other ex-students who have slipped away. We do so long to get in touch with all possible, and relate them to Christian work.

The East China Educational Association conference was inspiring and helpful to us. Dr. Sailer was with us; his plea was for emphasis on the *functional side of education,* that students might be better prepared to meet real life problems. His criticisms were helpfully destructive, and opened our eyes to what might and should be done.

We have over thirty new pupils, and an enrollment of one hundred thirty-five. Every bed is taken and a few over, and we have no more room for more. Our energies now must all go into intensive work. Everything is apparently going smoothly, the general atmosphere is happy, and the outlook for the new term is bright."

From Miss Elizabeth Irvine's Letter

"The Bible school opened ten days ago with an attendance of ten pupils, and two who have sent in applications have not yet arrived owing to illness in their families. There are still two vacancies, not from lack of applications, but because we feel we must give the places either to paying pupils or to those who would give real promise of becoming Christian workers should they be received on scholarship. One student, Mrs. Mo, is now to be enrolled among the workers.

I want to ask your prayers especially for a man teacher who is still outside the Church, though his wife has been a baptised believer for many years. He is "waiting to become perfect" before he confesses Christ openly. We do long to see him enter into the joy of the Christian life."

YOKOHAMA.—Letters from Japan announce the safe arrival of Miss Loomis, who found herself immediately "in the harness." Miss Loomis reached her field just in time to award diplomas to the little graduating class of 1916 in our Girls' School. Four girls were graduated from the academic department and two other graduates of a year ago completed a year of advanced work. These girls go out as *Christians,* and each to a different field of service and opportunity. One is a minister's daughter, and she returns to a home where Christ is truly the Head of the house. Another goes to a home where He is not known, and where the spirit is antagonistic to His Gospel. She needs our special love and prayers. A third was orphaned last year. The school is the only home she knows. She is to take a course in our Bible school during the coming year. A fourth girl returns to a home in the north, where she will find need and opportunity for witness-bearing. Our prayers will follow these young disciples as they fare forth on new and untried ways, that they may be blessed and be a blessing.

HERE AND THERE

GIVING TO THE KING

INDIA'S Poet-laureate tells exquisitely the story of a beggar and his king. One day the poor beggar, walking the crowded way with his begging-bowl, was conscious of a rush in the streets, and the crowds being pushed aside to make way for the coming of the king. Standing meekly to one side, with his head bowed, the beggar was overcome with astonishment to see the royal chariot stop, and the king stretch out his hand for a gift from *him!* Was it possible? In his surprise and embarrasment he took from his bowl just one grain of rice and placed it in the king's hand, who received the gift and rode on. At night, the beggar, tired and spent, turned out the contents of his bowl, representing the gatherings of the day. A gleam of light caught his eye—one golden grain! Too late he realized that *that* was his king's return for the one grain of rice that had been offered him. Had he only poured out all, his bowl might have been filled at nightfall with golden grain.

The poor beggar teaches us a lesson, does he not, that our glorious King desires as a gift, not impossible offerings, but just what is in *our* hands? What have we of prayer, of influence, of time, of opportunity, of money, of service, of love for our King as He passes on His way to-day? Love never *measures* a gift. Love does not count the cost. And it is when the gift is brought to *Him* and passes through His hand that it becomes pure gold for His service.

Then there is the sure reward. Ruskin said, "I do not wonder at what men suffer, but I often wonder at what they miss."

WE ARE ASKED THESE QUESTIONS FREQUENTLY

"You are a Union Society, with no church back of you on the foreign field—what do you do with your converts?"

Answer:

a. We bring them into the nearest church, be it Episcopal, Methodist, Baptist or Presbyterian, or into the church best adapted to help the particular convert brought in, or into the church of their own preference. The Girls' School in Yokohama, during 1915, is an example—girls were taken from this school into Episcopal, Congregational, Methodist and Church of Christ in Japan (a union of Presbyterian and Reform bodies), during the year.

b. Our teachers, Bible women and Christian students, assist in choirs, Sunday schools and various departments of church work in many denominations.

c. Missionaries representing many different boards apply for and are very glad to get our trained students as teachers, Bible women or helpers.

"We appreciate the need fifty years ago, for such a Society as yours, but now when all the churches have their Women's Boards, why not unite?"

Answer:

a. With which one? It is a serious matter for a board to assume responsibility for a large established work. We have no thought whatever of laying down any part of the work entrusted to us, but even if we had, it would be difficult, perhaps impossible, to find a board willing or able to take over a whole new field and carry it on.

b. Our support comes from friends representing many denominations, and many contributions are from schools, union Bible classes and other interdenominational sources.

"Should those who support missions through their regular church societies and boards, help your work also?"

Answer:

Yes, because we help *them,* on the field, by furnishing their missions with trained nurses, Bible women and teachers, and by sending our students out to different communities, where, while living in homes of their own, as daughters and wives, they provide a strong lay element in the churches.

"What about your future?"

Answer:

So long as God blesses the work richly, sending us new missionaries to fill the various posts, giving the seal of His blessing in the conversion of souls and the growth in things spiritual of those under our care, and He has done and is doing all this, and so long as the money comes in regularly for the support of the work (we have closed every year of our

history free from debt), we take it as a sign that He has work still for us to do.

"Can you tell me in a few words some characteristics of your work?"

Answer:

a. It is conducted very economically both at this end and on the field.

b. Its one object is to give the Gospel, and its schools and hospitals as well as its regular evangelistic work, are directly evangelistic in their methods.

c. It is a work for the neediest class on the foreign field—women.

d. Being a woman's work, it is planting Christian homes and giving Christian mothers to the future. This is the most telling work that can be done on the mission field.

e. Self-support and self-propogation are *really* being developed in its stations—see our Annual Report. Each year sees steady growth here.

A WITNESS TO MISSIONARY DEVOTION

MANY a time, after quiet talks with some simple-hearted worker who is spending himself ungrudgingly in the Master's service—be it under an African sun, or in the Arctic Circle, or in the islands of a stormy sea—I have found myself literally tingling with a mingled sense of humiliation and of eager enthusiasm as I have set the value and the glory of his persistent self-sacrificing devotion to our Lord against the value of our own poor commonplace work at home; and I have fallen on my knees and asked that He Who seeth in secret will show us how to co-operate in some more fruitful way, and to link the two tasks—that man's and mine—more wisely, more effectively than we seem to link them now.—*The Archbishop of Canterbury, in World's Missionary Conference Report,* 1910.

Dr. Hugh H. Linn, of Bidar (via Hominabad), wrote us as follows: "Here we are, set down in the midst of a territory filled with women subject to all the ills to which human life is heir; and there is no woman within ninety miles who can treat the sick, many of whom are zenana women and not allowed to see a man under any circumstances. We greatly need a lady doctor." Evidently, there is need of mission hospitals and medical work in India.—*Indian Witness.*

CHANGE OF EMPHASIS IN OBJECT OF DAY SCHOOLS

IN India, during the earlier years of our work, the primary object of our day schools was not educational. It was evangelistic. We then had very few Christian children. Small schools were opened in the villages and mohullas, that we might, through them, gain access to non-Christian communities. The purpose for which these schools were established was more than realized. Access was gained and from these communities, we now have several hundred thousand converts. With tens of thousands of our own Christian children on hand to teach, we are modifying our day schools' system. We need it no longer as a key to open doors of access to non-Christians. Rather, we now need these schools as the means whereby we may do the foundation educational work, that will make for the mental development of our own community, and put us in touch with the brighter minds among the boys and girls from whom we may hope to secure our future leaders. In spite of the more than forty thousand students studying in our Mission schools, it troubles us to find that in India we have, at the very least, sixty thousand boys and girls, children of our own converts, for whom we are doing nothing. They are unable to read or write, and have as little of opportunity for development, and almost as much of ignorance, as have their heathen playmates. In educational matters, our first duty is to these neglected Christian children. We stand condemned, unless we do more than talk about and deplore this need. We must give to such as have the ability to learn, a chance to know how to read God's Word, and to the brighter and more promising ones among them, we must open the door of hope and of opportunity by providing ways for further study.—*From the Annual Episcopal Report (Methodist Episcopal Missions), in "Indian Witness."*

"The Resources of God are promised only to those who undertake the Programme of God."

At the end of our India missionaries' contributions this month are practical appeals to which many could respond. Can you?

"If you are discouraged with the outlook, try the Uplook."

"I GAZED OUT THROUGH THE BRICK ARCHES AT THE STAR-LIT SKY"

FOR MISSION BANDS.

IN BEHIND-SIDE-BEFORE LAND

By MARGUERITE DODDS

CHINA is indeed a strange land to a new comer, and the strangeness has scarcely worn off, even after two months. The hind-side-beforeness of everything is consistent, from right-to-left and top-to-bottom reading to white mourning, though the Chinese gravely assure you that it is *your* honorable country and not their own, which is turned around!

The language study is very interesting. Chinese characters are regular pictures with scope for unlimited imagination. Of course this rapid looking one with foot thrust forward means *"go,"* and no one could possibly mistake *"front teeth."* It is too bad some of these fadists in America do not take up the study of Chinese as a pastime, it would be so much more harmless than some of their present pursuits.

The English and gymnasium classes are an eye-opener, for they show how little we both know—my pupils in English, I in Chinese. Sometimes we have to resort to the sign-language to get ourselves out of difficulties.

Isn't this a noisy place? It is bang, whack, bang, I was going to say, "from morning to night," but it would be equally appropriate to say, "from night to morning." When I was first introduced to our comfortable sleeping porch, I snuggled in my cozy bed and gazed out through the brick arches at the star-lit sky and thought, "what a peaceful place in which to sleep!" The illusion was soon dispelled—furious barks accompanied by interested brays announced a dog fight in a neighboring alley. Clattering carts rattled over the uneven street, and belated coolies straining under their loads "hee-haw-hee-hawed" along the road. Trolley cars took the switches with grinding shrieks. But gradually one's ear becomes accustomed to all these

sounds and one can drop off into a grateful doze. The doze seems just about two minutes long, and may then be broken by long laughs, peal after peal, with loud talking interspersed. I am informed that this is only the policemen across the canal enlivening their tedious watch by a pleasant chat—(pleasant for *them!*)

Silence once more. . . .

Suddenly wild howlings, shrieks and yells rend the air and gradually die away in the distance—merely a late house-goer scaring the devils from his dark path. If the "devils" felt as I did I am sure they wasted no time in getting elsewhere.

Finally, toward morning, a monotonous wailing broke in upon my dreams. Over and over, in a low wail, the Chinese words meaning "come back, come back, come back" were repeated. It was a father seated by the body of his little child who had died the previous day, imploring its spirit to return. The hopelessness of it all goes to my heart. Even here in Shanghai, with so many missionaries and so many helpers, there are thousands and thousands who know nothing of the hope beyond the grave. It makes one so eager to be at work.

JAPANESE GIRLS' NAMES

THEY have very charming names—the little maids of far Japan, often as flowery as the land in which they live. "Bamboo," "Snow," "Butterfly," "Chrysanthemum," "Flower," "Spring," are all favorites. Then there are such beautiful names as "Peace," "Love," "Faithful," "Serenity" and "Obedience." Some of the names sound strange to western ears—I never could accustom myself to "Turtle," or "Dragon"! The names of the girls in our own school at 212 Bluff interest me very much—some are so appropriate, while others are *almost* misfits. Sometimes our girls grow into their names; sometimes they try very hard to live up to them.

There is a dear little girl whose name, *Sakae,* means "Glory." She is one of the school sunbeams. Her face is radiant!

Another is named *Masae,* which means "Increase." "May her tribe increase!" She really longs for her friends and especially her own classmates to be Christians. She works for them, prays for them, and *helps* them. She has the truly evangelistic spirit.

Chiji is another whom we love—her name means "Thousand Blessings." For many many months I have known her in my heart as little "Thousand Anxieties"! But she is growing in grace and is learning to "be a blessing," I am sure.

An ocean and continent stretch between them and me, but I can see them all, row upon row, name after name, and they are very dear. I see "Light," a very promising student and a budding Christian, whose health gave way before she could finish her course. She has gone home; it is a strict Buddhist home, with little sympathy for "Light's" strange new faith. She is almost broken-hearted because she cannot go back and graduate with her class, but she is cheerful and patient, and letting her light shine out at home. She wrote in a letter just received that she was happy because God always heard her when she prayed to Him.

I see "Serenity" who went out from the safe harbor of school-life to stormy seas of trouble. She is in deep waters of affliction now, but she "has an anchor." I see "Friend," a little round-faced person with very friendly ways, and little "Wisdom" who is gay and mischievous and loves play and fun but is not devoted to study. Not yet is she a young Minerva. As I say their names one by one, it is with a prayer that they may all be written in the Book of Life.

J. H. B.

ABOUT PICTURE CARDS FOR MISSION STATIONS

REQUESTS come constantly from our missionaries in the various stations, for the pretty Bible picture cards and also for gay post-cards, which can be used to advantage, and are so much prized by the little recipients in the neighborhood Sunday Schools. In China Miss Elizabeth Irvine wants them ("especially *colored* ones, the children do not care so much for the plain uncolored cards,") and Dr. Wood can also use them in the hospital Sunday School. In Japan, over two thousand children are taught by our Bible women and students every Sunday, which means that cards can be used there by Miss Alward in the Evangelistic department and by the Y. W. C. A. in the Girls' School in unlimited quantities. Do not forget the five India stations either. In sending cards, will friends please remember that it costs no more to post them directly to our mission stations than to send them to the Bible House for us to send out? Directions can be had for sending directly from any post-office, and this method will save time and money. If cards *contain no writing,* they go cheaply; cards with writing are too expensive to be sent in large quantities.

RECEIPTS *of the Woman's Union Missionary Society of America, from April 1 to April 30, 1916.*

ALLAHABAD, INDIA

Mass.—Boston Br., Miss M. E. Magrath, Treas.; Emmanuel Ch. Branch Woman's Aux., Mrs. S. Hammond, Treas., zenana work,	$56 00	
Total,		$56 00

CALCUTTA

Mass.—Northampton, Smith College, Miss. Dept., Miss E. C. Ward, Treas., Scholarship,	50 00	
Pa.—Philadelphia, Miss A. M. Wray, Rajoniui, orphanage,	30 00	
Total,		80 00

CAWNPORE

Mary Avery Merriman School

N. Y.—Albany, Mrs. L. M. Vrooman, orphan, 3.75; New York City, Children's Sewing S., Sea and Land Ch., Miss Goulding, special gift, 10.00; Schenectady, Miss G. V. N. Lyle, for Kahira, 4.00,	17 75	
N. J.—Passaic, Mrs. C. M. Demorest, for Anandi, 7.50; Plainfield, B. B. F., for orphan, 5.00,	12 50	
Pa.—Lancaster, Miss Elizabeth Gochnauer, for Razi,	5 00	
Total,		35 25

FÄTEHPUR

Lily Lytle Broadwell Hospital

Mass.—So. Weymouth, Miss F. A. Simpson, toward support of nurse,	5 00	
N. Y.—Brooklyn Br., Miss M. L. Patterson, Treas., support of nurse,	50 00	
N. J.—Princeton Br., Miss M. L. Willson, Treas., Mrs. G. McL. Harper, for Mary Dunton Westcott bed,	25 00	
Rescue Work		
N. Y.—Brooklyn, Mrs. R. L. Cutter, Miss Durrant's salary,	100 00	
N. J.—Plainfield, Mrs. H. S. Fullerton,	5 00	
Total,		185 00

JHANSI

Pa.—Shippensburg, N. S. S. collection, Miss A. V. Horton, Treas.,	4 70	
Total,		4 70

SHANGHAI, CHINA

Mass.—Northampton, Smith College, Miss. Dept., Miss E. C. Ward, Treas., for M. W. Hospital,	50 00	
N. Y.—Brooklyn, Woman's League (Clinton Ave. Cong. Ch.), Mrs. W. P. Halsted, for pupil, Bridgman Home, 40.00; New York City, Miss A. T. Van Santvoord, Dr. Whitmore's salary, 700.00; Scholarship, under Miss Irvine, 40.00; De Witt Mem'l. Ch., Y. P. S. C. E., Miss E. L. Gilbert, for Miss Irvine, 10.00,	790 00	
Total,		840 00

YOKOHAMA, JAPAN

R. I.—Newport, Rev. R. A. Greene, to purchase Bibles,	50	
N. Y.—Brooklyn, Mrs. Peter McCartee, quarterly payment for Station, 15.00; Corona, Leverich Mem'l. Band, Mrs. M. Le Fort, Treas., for Bible Reader, 15.00; New York City, Miss A. T. V. Santvoord, for Bible Reader, 75.00,	105 00	
Pa.—Philadelphia, W. F. Miss. Ch., Ref. Epis. Ch., Miss M. L. Brearley, Treas.; Mrs. Joseph Barton, for Bible Reader,	15 00	
Total,		120 50

GENERAL FUND

Mass.—Boston Br., Miss Grace Nichols,	1 00	
N. Y.—Brooklyn, Woman's League (Clinton Ave. Cong. Ch.), 142.78; New York City, Friend, 150.00; Bible Society, Mr. J. H. Schmelzel, Treas., adv. in "Link," 10.00; Scarsdale, Mrs. J. P. Allen, In memory, Mrs. Mary B. Harris, 5.00,	307 78	
Ohio.—Cincinnati, Mrs. Thos. Morrison, 4.00, per Mrs. M. M. White,	4 00	
Colo.—Colorado Springs, Mrs. W. J. Hoagland,	5 00	
Total,		317 78

SUBSCRIPTIONS TO MISSIONARY LINK

Miss A. E. Wood, 2.00; Rev. R. A. Greene, .50; Mrs. D. H. Henry, .50; Dr. A. S. Henry, .50; Mrs. S. H. St. John, .50; Miss Julia Van Vorst, 5.00; Mrs. Theo. Smith, 1.00; Mrs. E. E. Robinson, 1.00; Mrs. Theo. Smith, 1.00; Mrs. J. G. Hibben, .50; Mrs. A. N. Young, .50; Mrs. Fauver, .50; Mrs. F. P. Harper, .50; Mrs. Wintringer, .50; Fanwood and Scotch Plains, Mrs. Thos. Conger, Mrs. A. D. Beeken, Mrs. J. H. Thompson, Miss Sarah Kyte, Miss E. H. Babcock, The Miss Hayes, Miss Thorn, Mrs. C. R. Vincent, Mrs. H. S. Fullerton—total, 3.00; Miss E. M. Bond, .50; Mrs. P. B. Milliken, .50,	18 50	
Total,		18 50

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.

Calcutta.—Miss M. Shellenberger, per Miss V. L. Harley, Bible Woman,		25 00
Cawnpore.—Mrs. James Magee, for Ivy Soson,	25 00	
Miss Florence Kinzer—Hira,	25 00	
		50 00
Jhansi.—Dr. and Mrs. J. H. Ramsburgh, Mrs. Drive,	5 00	
Miss M. D. Starr—Boy,	2 00	
		7 00
Japan.—Mrs. J. W. Howe—Hana Ito,	10 00	
Mrs. C. B. Penrose—Harada Shobi,	10 00	
Dr. and Mrs. J. H. Ramsburgh—Fujikawa Sta.,	5 00	
Mr. C. L. Hutchins—Hara Yoshida,	10 00	
Miss C. L. Huston—Kasukabe Sta.,	60 00	
Miss E. G. Fradley—Kotoji Ito,	5 00	
Miss A. V. Peebles—Fumi Watanabi,	15 00	
T. E. Ross—Haru Kagawa,	60 00	
Mr. and Mrs. W. H. Fredericks—Hana Aikawa,	5 00	
Miss H. D. Boone—Kiku Yamane,	5 00	
Miss Elizabeth Weeks—Suma Mura Kami,	15 00	
Miss Margaret Gyger—Mrs. Ryo—Tsunemitsu,	60 00	
Mr. and Mrs. G. T. Bisel—Yasu Hagasi,	5 00	
		265 00
Total,		347 00

SUMMARY

Allahabad,	$56 00
Calcutta,	105 00
Cawnpore,	85 25
Fätehpur,	185 00
Jhansi,	11 70
China,	840 00
Japan,	385 50
General Fund,	317 78
Link subscriptions,	18 50
Total,	$2,004 73

CLARA E. MASTERS, Ass't. Treas.

APRIL RECEIPTS OF PHILADELPHIA BRANCH
Mrs. Wm. Waterall, Treas.

Quar. Int., Elizabeth Schiffen Fund,		$54 00
Semi-an. Int., Early Fund,		27 50
Int., Carroll Fund,		11 00
" Pechin Fund,		5 50
" Davidson Fund,		100 00
Through Miss Catharine Lindsay Ireland:		
Mr. Alphonso C. Ireland,	$5 00	
Mrs. Wm. M. Wills,	2 00	
Miss S. M. Lawrence,	2 00	
Mrs. Chas. Watson,	2 00	
Miss Elizabeth T. Watson,	1 00	
Miss Elizabeth S. Watson,	1 00	
Miss Godley,	1 00	
Miss Elizabeth Demuth,	1 00	
Miss C. L. Ireland, including "Link,"	5 00	
		19 00
Through Mrs. Zopha Lanning Howell, Treas. From John A. Howell, Memorial Board for Foreign Missions:		
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Mrs. Wm. B. Gest,	1 00	
Mrs. S. Gordon Armistead,	1 00	
Mrs. Jas. M. Patterson,	2 00	
Mrs. Zophas Lanning Howell,	1 00	
		6 00
Through Mrs. Geo. Erety Shoemaker:		
Miss Anna Morris,	5 00	
Mrs. Wm. H. Morris,	5 00	
Mrs. Chas. Herman Thomas,	5 00	
Miss Pearsall (for India),	10 00	
Miss Mary W. Pearsall,	5 00	
Miss H. W. Pearsall,	10 00	
Mrs. Geo. E. Shoemaker,	3 00	
Miss Alice Shoemaker,	3 00	
		46 00
Total.		$269 00

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